SOCIAL PARTICIPATION

Core Indicators	Description
PARTICIPATION IN GOING-OUT CULTURAL ACTIVITIES	▶▶ *Percentage of the population who have participated at least once in a going-out cultural activity in the last 12 months*
PARTICIPATION IN IDENTITY-BUILDING CULTURAL ACTIVITIES	▶▶ *Percentage of the population who have participated at least once in an identity-building cultural activity in the last 12 months*
TOLERANCE OF OTHER CULTURES	▶▶ *Degree of tolerance within a society towards people from different cultural backgrounds*
INTERPERSONAL TRUST	▶▶ *Degree of interpersonal trust*
FREEDOM OF SELF-DETERMINATION	▶▶ *Median score of perceived freedom of self-determination*

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I. RELEVANCE OF THE DIMENSION FOR CULTURE AND DEVELOPMENT

Culture plays a central role in sustaining and enhancing individuals' and communities' quality of life and well-being. Cultural practices, assets and expressions are also key vehicles for the creation, transmission and reinterpretation of values, aptitudes and convictions through which individuals and communities express the meanings they give to their lives and their own development. Those values, aptitudes and convictions shape the nature and quality of social relationships, have a direct impact on a sense of integration, empowerment, trust, tolerance of diversity and cooperation and orient individual and collective action. As they are inherited from a community's previous generations and undergo adaptation and extension by current members of the community, they are being constantly redefined and transformed in response to cultural diversity, evolving value systems and means of creative expression.

Moreover, how individuals perceive their ability to make decisions and act on them, as well as their level of inclusion and the quality of the relationships with their community, defines the levels of social capital of a particular society. Culture is thus decisive in improving human capabilities and enhancing social capital, both building blocks of enabling (and evolving) environments for inclusive, sustainable and human-centered development. Indeed, development cannot be achieved without human co-operation within a society and the constant reorganization of *"cultural allegiances to enable human beings with different ideals of a good life to live compatibly in a living biosphere.*[1]*"*

Building on the above-mentioned premises, and considering that being able to benefit from and participate in cultural life is one means of experiencing positive social connections and well-being in addition to being a cultural human right largely recognized by the international community, this dimension looks first at options provided for choice-based cultural participation[2] and social inclusion.

Then, it focuses on the cultural skills and values which influence individuals' social interactions, sense of belonging and social connectivity. Finally, this dimension focuses on individuals' sense of empowerment and freedom to make their own choices according to what they value and drive development.

Objective of the Dimension

This dimension is interested in demonstrating how cultural practices, values and attitudes impact individuals and communities' sense of inclusion, cooperation and empowerment, which thus lead to orienting their actions. By doing so, this dimension highlights the multi-dimensional ways culture influences the preservation and enhancement of an enabling environment for social progress and development.

II. DATA SOURCES

Survey data is the most useful and relevant source of data for the indicators of this dimension. It has the advantage of offering more precise information since it can usually be disaggregated according to demographic variables (e.g. age, sex, education level, etc.). This allows for more precise insights into the studied phenomena, for example concerning the patterns of cultural participation amongst certain groups.

National statistical offices are generally responsible for the collection of this type of data. It is, therefore, recommended to start the process of identifying relevant data sources with the national statistical office. However, if your national statistical office does not carry out these types of surveys, below is a list of useful data sources that can either complement national sources, or, if necessary, can be used to fully construct the indicators:

1. Arizpe, Lourdes, Conviviality: the role of civil society in culture and development" (2000); www.crim.unam.mx/cultura/ponencias/pon2.htm
2. Within the CDIS framework, choice-based cultural participation refers to the possibility individuals have to participate in cultural life in all its diversity as well as their capacity to choose and modify their own cultural practices and activities (including the choice to not participating). In this sense, choice-based cultural participation encompasses both access to and contribution to cultural life. It also entails the ability to establish diverse and evolving cultural allegiances and identities.

- The World Values Survey (WVS)[3]: http://www.worldvaluessurvey.org
- The Global Barometer Series[4]: http://www.globalbarometer.net
- The Gallup World Poll (WP)[5]: http://www.gallup.com/Home.aspx
- The International Social Survey Program (ISSP)[6]: http://www.issp.org
- The Harmonised European Time Use Surveys (HETUS): https://www.testh2.scb.se/tus/tus/StatMeanMact2.html
- The European Union Statistics on Income and Living Conditions (EU-SILC): http://epp.eurostat.ec.europa.eu/portal/page/portal/microdata/eu_silc

Note: Some of the sources above are Europe-specific; it is worthwhile to check whether there may be equivalent data sources available for your country.

III. CORE INDICATORS

1. PARTICIPATION IN GOING-OUT CULTURAL ACTIVITIES

2. PARTICIPATION IN IDENTITY-BUILDING CULTURAL ACTIVITIES

Introduction

The right to participate in cultural life is a universal human right enshrined in the Universal Declaration of Human Rights, which states that "Everyone has the right to freely participate in the cultural life of the community, to enjoy the arts and to share its scientific advancement and its benefits" (art. 27). Moreover, the International Covenant on Economic, Social and Cultural Rights calls on states to recognise the right of everyone to take part in cultural life (art. 15.1.*a*).

Choice-based cultural participation plays a formative role in building up individual capabilities through exposure to and production of a rich and diversified range of cultural expressions and resources. Indeed, it contributes to the development of critical thinking as well as to a continuous learning process about creativity and cultural diversity. Moreover, cultural participation offers experiences of what is meaningful for each person, and therefore leads to the constant construction and transmission of individual and collective values influencing how individuals express themselves, understand diversity and adapt to change both collectively and as an individual.

Choice-based cultural participation is also a vector of enhanced well-being and mutual understanding.[7] Indeed, it provides opportunities for individuals to experience positive social connections with their community as well as cultural diversity, which fosters feelings of integration, inclusion and mutual respect. Research shows that when

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3. The WVS is a worldwide investigation of socio-cultural and political change. The WVS in collaboration with European Values Study (EVS) carried out representative national surveys in 97 societies containing almost 90 percent of the world's population. The WVS follows a harmonized methodology and uses a core questionnaire translated into local languages. All interviews are conducted face to face by a local field organization and are supervised by academic researchers. Data can be accessed online or can be downloaded completely free of charge.
4. The Global barometer Survey (GBS) is a comprehensive effort to measure the social, political, and economic atmosphere around the world. It is based on a common module of questions contained in regional barometer surveys. Global barometer is based in the idea of self-governance. For instance, each regional barometer directs its own roster of research institutes located in the 50 countries where surveys are conducted. Online data analysis of each country is compiled in the following link: http://www.jdsurvey.net/gbs/gbs.jsp. For additional regional specific questions, see the original surveys: Afro Barometer (www.afrobarometer.org), Arab Barometer (www.arabbarometer.org), Asian Barometer (www.asianbarometer.org) and Latino Barometro (www.latinobarometro.org).
5. The GWP is carried out each year in more than 140 countries representing 95 percent of the world's adult population. WP asks a standard set of core questions that have been translated into the major languages of the respective countries. The target population is the entire civilian, non-institutionalized, aged 15 and over population.
6. The ISSP is an annual programme of cross-national collaboration on surveys covering topics which are important for social science research. It brings together pre-existing social science projects and coordinates research goals, thereby adding a cross-national, cross-cultural perspective to the individual national studies. The ISSP researchers especially concentrate on developing questions that are meaningful and relevant to all countries, and can be expressed in an equivalent manner in all relevant languages. In 2007, the ISSP carried out a special module on leisure time and sports that will be of special interest for measuring cultural participation.
7. Article 2.7 of the Convention on the Protection and Promotion of the Diversity of Cultural Expressions states that: "Equitable access to a rich and diversified range of cultural expressions from all over the world and access of cultures to the means of expressions and dissemination constitute important elements for enhancing cultural diversity and encouraging mutual understanding".

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an individual is or feels unable to participate in cultural life, then the opposite is also true: he/she feels excluded and marginalized from society.[8]

Thus, individual benefits of cultural participation can translate into community strengths since higher levels of cultural participation are linked to stronger social capital. Since cultural participation can help individuals to feel 'included' in their community, this reduces the risk of social tension. This is of particular relevance in poly-ethnic and multicultural societies, where equal and inclusive access to cultural life by all groups can be an effective means of fostering mutual understanding.

The levels of cultural participation are therefore strongly linked to development since they reflect levels of social capital and individual and collective sense of inclusion and well-being.

>> Description:

1. *Percentage of the population who have participated at least once in a going-out cultural activity in the last 12 months*

2. *Percentage of the population who have participated at least once in an identity-building cultural activity in the last 12 months*

Purpose

These core indicators measure the levels of cultural participation in order to assess the degree of cultural vitality, social engagement in cultural activities and potential divisions or exclusions within a society.

These indicators are also useful for providing an overview of the patterns of cultural participation of the population, particularly when disaggregation by demographic variables is possible.

Definitions

Defining cultural activities in order to measure levels of participation is a minefield. Indeed, a wide range of activities are considered as cultural practices all over the world and classifications and definitions differ from country to country (and even within a range of national surveys). Thus, while acknowledging some degree of flexibility in their interpretation, for the purpose of comparability, the following working definitions should be followed.

Cultural practices can be defined according to three categories:

1. Home-based: refers to the amount of time spent watching TV, listening to the radio, watching and listening to recorded sound and images, reading and using the computer and the Internet.
2. Going-out: includes visits to cultural venues, such as cinemas, theatres, concerts, museums, monuments and heritage sites.
3. Identity-building: covers amateur cultural practices, membership of cultural associations[9], popular culture, ethnic culture, community practices and youth culture.[10]

On the basis of this definition, for the purpose of the CDIS, cultural participation will refer <u>only</u> to going-out and identity-building cultural practices.[11]

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8. A. Morrone and T. De Mauro, *Livelli di partecipazione alla vita della cultura in Italia*, Fondazione Mondo Digitale, Roma (2008).
9. Due to the difficulty to integrate the measurement of amateur practices and membership in cultural associations in the framework of the synthetics indicators proposed by the CDIS, these two categories would not be taken into account in the CDIS indicator on participation in identity-building cultural activities.
10. A. Morrone, *Guidelines for measuring cultural participation* (UNESCO Institute of Statistics, 2006).
11. Home based activities such as reading a book or watching television will thus not be considered in the framework of the CDIS cultural participation indicators.

<u>Going-out activities</u> are relevant because:
- people actively choose to go out to attend a particular cultural activity;
- they imply physical places for encounters to occur between audiences and artists, as well as among audiences, and thus high degrees of social interaction and connectivity.

<u>Identity-building activities</u> are relevant because:
- they are often at the core of the intangible cultural heritage of a society or a group;
- they represent a large share of the activities carried out by people and are too often invisible in official statistics.

Cultural participation: Cultural participation includes cultural practices that may involve consumption as well as activities that are undertaken within the community, reflecting quality of life, traditions and beliefs. It includes attendance at formal and for-fee events, such as going to a movie or to a concert, as well as informal cultural action, such as participating in community cultural activities and amateur artistic productions, or everyday activities like reading a book. Cultural participation covers both active and passive behaviour; it includes the person who is listening to a concert and the person who practices music.[12]

On the basis of this definition, the CDIS indicators on cultural participation will address the following cultural activities:

- Attendance to movies/cinema/film festivals;
- Attendance to the theatre or to a dance show;
- Attendance to live musical performances;
- Attendance to historical/cultural parks or heritage sites;
- Attendance to museums, art galleries or crafts expositions;
- Attendance to national or local festivals;
- Participation in community celebrations of cultural/historic events;
- Participation in community rites/events/ceremonies.

Data Source

- National official survey data (e.g. cultural participation surveys, time user surveys).

For constructing these two core indicators, access to micro-data (individual response data) is required. To this end, an official or formal request to the institution holding the data will be required in most countries. Micro-data will also allow for a more precise picture of the patterns of cultural participation through disaggregation according to demographic characteristics.

Note: If no survey data on cultural participation is available at the country level, please consult the UNESCO CDIS Team to discuss alternatives.

Appendix I contains guidelines and recommendations for countries that do not have surveys including questions related to cultural participation and are interested in:

a. creating a survey on cultural participation, which looks at going-out and identity-building activities; and/or
b. adapting and improving existing surveys on cultural participation in order to foster internationally comparable results for going-out and identity-building activities.

The guidelines contain information on how to develop surveys on cultural participation, collect data and construct indicators.

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12. Framework for Cultural Statistics, UNESCO, 2009, p. 45.

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Calculation Method

1. **Based on data available from official surveys, establish a list of activities to be included for both indicators.** The following list should be used as a reference guide:[13]

GOING-OUT ACTIVITIES
■ Percentage of persons who attended movies/cinema/film festivals in the last 12 months.
■ Percentage of persons who went to the theatre (e.g. theatre, cabaret, opera, puppets shows, tale telling) or to a dance show (e.g. ballet, contemporary dance, traditional dance) in the last 12 months.
■ Percentage of persons who went to a concert or live musical performance in the last 12 months.
■ Percentage of persons who visited a historical/cultural park or a heritage site (monuments, historical or artistic places, archaeological sites) in the last 12 months.
■ Percentage of persons who visited a museum, an art gallery or a crafts exposition in the last 12 months.[14]
IDENTITY-BUILDING ACTIVITIES
■ Percentage of persons who attended a national or local festival in the last 12 months.
■ Percentage of persons who participated in community celebrations of cultural/historic events (e.g. a carnival) in the last 12 months.
■ Percentage of persons who participated in community rites/events/ceremonies (weddings, funerals, births, and similar rites of passage) in the last 12 months.

It is very important to clearly list activities under the two indicators (going-out and identity-building activities). It is recommended to construct one table per indicator with a detailed list of activities accompanied by the metadata for each of the activities considered[15].

Note: In cases where, according to the data available at the national level, there is uncertainty on which activities and practices should be included in the two proposed indicators (going-out and identity-building activities), or if there are activities not mentioned in the list that may be more pertinent for the measurement of cultural participation in your country, please contact the UNESCO CDIS Team.

2. **Calculate and tabulate the percentages** of each of the activities considered (e.g. the percentage of people going to the cinema, the percentage of people going to the theatre, etc.) for the going-out and the identity-building indicators.

Formula

$$Indicator_i = \frac{Activity_i}{N} \; [1]$$

Where:
- N is the total population of reference.

3. **Define the population covered** in the available data sources: the ideal is to look at the population who are 6 years old and over. If this is not possible, then it is recommended to focus on the population who are 16 years old and over; or, alternatively, the population aged between 16 and 64 year old. Residents of institutions (e.g. retirement homes, prisons, etc.) are excluded (see Methodological Note in Appendix I).

4. **Specify the reference period:** it is recommended to use the reference period of 12 months (see Methodological Note in Appendix I).

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13. The list of cultural activities proposed is based on ICACTUS codes and the results of the CDIS first test phase.
14. For national purposes, countries can keep craft exposition separate from the other two items.
15. This process will allow for methodological comparison between countries and help to determine which cultural activities should be maintained for analysis at the country level.

5. Calculate the synthetic indicators for going-out activities and identity-building activities by building, at micro-data level, two new variables:
   a. $PART_1=1$ if the individual i participates in at least one of the going-out cultural activities.
   b. $PART_2=1$ if the individual i participates in at least one of the identity-building cultural activities.

Each individual receives 1 if he/she has carried out at least one cultural activity and 0 if he/she has carried out none. $PART_1$ is then used in formula [1] to calculate the share of people who carried out at least one going-out activity.

The example below illustrates how to use micro-data to build the new variable $PART_1$. The same applies to $PART_2$ on the identity-building cultural activities.[16]

Example

IND	Cinema	Theâtre	..	..	..	Galleries	$PART_1$
1	yes	no	no	no	no	no	1
2	no	no	no	no	no	no	0
.	yes	no	yes	yes	no	no	1
.	no	no	no	no	no	no	0
.	no	no	no	no	no	no	0
i	yes	yes	yes	yes	yes	yes	1
.	no	no	no	no	no	no	0
.	no	no	no	no	no	no	0
.	no	yes	no	no	no	yes	1
n	no	no	yes	yes	no	no	1

These two new variables will be used to build the two synthetic indicators using the formula [1].

Note: Whenever possible, data for the two indicators should be disaggregated by gender, education level, level of urbanization, income groups and age groups as requested in the Dimension Data Tables (See Appendix II for details).

Guidelines for interpretation of results

■ The two core indicators on cultural participation are descriptive indicators. They provide a snapshot of the levels of participation in going-out and identity-building cultural activities, thus offering insight into the degree of cultural vitality, social engagement in culture and potential divisions or exclusions within a society.

■ First, it is recommended to analyse the main patterns of cultural participation in the country by comparing the results obtained for going-out and identity-building cultural activities. This will offer insight into the levels of cultural vitality as well as into the opportunities of the population to benefit from positive spaces of social interaction and collective exposure to cultural expressions.

■ High levels of cultural participation, particularly across all social groups, would be considered an "ideal" result since it could be argued that this reflects high levels of social engagement, inclusion and participation as a whole. Indeed, cultural participation could be considered as a proxy of a more holistic participation capacity (including social, civil and political participation), and a way of strengthening it.

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16. These two new synthetic variables can be built only using micro-data and not macro-data because from macro-data it is impossible to know the level of overlap between the activities.

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- Non-participation in cultural activities or low levels of participation, especially if reserved for selected social groups, should be analysed with even more attention. Indeed, such results could be considered as a sign of social fragmentation or marginalization. Thus, special attention should be given to marginalized individuals and groups that do not participate (or participate less). To this end, the breakdown of data according to the demographic variables proposed (gender, education, urbanization, income and age) is crucial.

- When contextualizing and interpreting results, it is important to consider their interaction with the other indicators of the CDIS matrix, such as the distribution of cultural infrastructures (Governance Dimension) and household expenditures on culture (Economic Dimension), among others.

- This core indicator also contributes to assessing transversal themes, such as the implementation of cultural rights, conviviality and social cohesion, and the cultural cycle.

3. TOLERANCE OF OTHER CULTURES

Introduction

Modern societies are characterised by multiculturalism, where different cultures and a diversity of local and foreign cultural expressions co-exist in the same territory. As *Our Creative Diversity* pointed out, "no culture is an island":[17] all cultures are the enriched by-products of a combination of influences and traditions borrowed from others. Drawing on cultural diversity as a resource for strengthening social cohesion can be an effective long-term investment in national development with benefits for the economy, creativity (through exposure to different cultural forms and traditions), and conflict reduction. Indeed, pluralism, including cultural pluralism, has significant social benefits for sustainable development.[18]

Cultural values, aptitudes and norms which encourage tolerance of diversity, openness and respect for all contribute to avoid tension and to promote social harmony and cohesion, especially in polyethnic and multicultural countries. Therefore, measuring the levels of tolerance towards individuals and groups with different cultural backgrounds provides insights into levels of potential interconnectedness between cultures as well as of the potential of a given society to draw on cultural diversity as a resource for development.

In order to assess whether cultural differences are perceived in a given society as alien and unacceptable, or as an enriching and valuable experience, the proposed indicator follows the Inglehart approach. Inglehart and al. have shown that tolerant people tend to accept all diverse groups as neighbours while intolerant people would like to have only people similar to them as neighbours.[19]

>> Description: Degree of tolerance within a society towards people from different cultural backgrounds

Purpose

This indicator is intended to evaluate the degree of tolerance and openness to diversity, thus providing insight into the levels of interconnectedness within a given society.

Data Sources

- World Values Survey (WVS)
- Official National Surveys
- Regional Surveys

17. J. Pérez de Cuéllar, *Our Creative Diversity,* UNESCO, (1996), p. 54
18. Our Creative Diversity, pp. 55-57
19. R. Inglehart et al., "Development, freedom, and rising of happiness", *Perspective on psychological science* (2008), vol. 3, n. 4.

Calculation Method

The calculation method will differ depending on the data source available. The calculation methods are organized in order of preference of data source.

1. **World Values Survey:**
   Using V35, V37 and V39 (in the V43MD_MDI section): "People that responded that they would <u>not</u> like to have as neighbours", calculate the percentage of people who do not mention that having the following groups as a neighbour is undesirable:

   a. People of a different race
   b. Immigrants/foreign workers
   c. People of different religion

2. **Official national or regional surveys:**
   Using appropriate questions included in the most recent official national or regional survey, measure the levels of trust towards:

   a. People of a different race
   b. Immigrants/foreign workers
   c. People of different religion

Ideally, the wording of the question should be the same as in the WVS (see above). The percentages of people who trust each of the items need to be reflected in the Data Table.

Note: For many countries, the national or regional surveys will not include questions identical to those of the WVS. In such cases, please identify the most relevant questions available in order to construct an alternative indicator on the tolerance of other cultures. For instance, when using the Latino Barometer, you could refer to Question A505218 and select the items that are most relevant for your country.

In all cases, please specify in the Technical Report the exact wording of the questions used to construct this alternative indicator, as well as all the possible responses and the results obtained for each of them. Based on this data please construct the final result reflecting the percentage of people who do not mind (or like) having people of different cultural backgrounds or origins (people of a different race, religions, and/or immigrants) as neighbours. Create a new sheet for the alternative indicator in the Data Table of the Social Participation Dimension, and insert the final result and raw data, being sure to specify the calculations used.

Note: Whenever possible, all data should be disaggregated by gender and age groups as requested in the Data Table. Additional breakdowns according to variables such as education level, urbanization, income levels, etc. are also recommended whenever the available data source allows it. For example, WVS proposes: age of the respondent, education level, employment status, gender, marital status, occupation, religious practice and subjective social class (head of household). See Appendix II for details.

Formula

For all alternatives proposed, the synthetic indicator can be built using the share of people who trust each of the listed groups. The synthetic indicator is a simple sum of the shares divided by its maximum:

$$DoC = \Sigma_{i=1}^{k} \frac{f_i}{N}/k \text{ [2]}$$

Where:
- f_i is the number of people who trust item i
- N is the population of reference, and
- k the number of items considered (three using the WVS).

Example

Due to the absence of relevant national sources, Country X used the WVS to construct the indicator on tolerance of other cultures.

	Would not like to have as a neighbour	Do not mind to have as a neighbour (deduction)	Tolerance of other cultures
People of a different race	3.90%	96.1%	
People of a different religion	6.00%	94%	95,9%
Foreign workers	5.20%	97.8%	

Year of reference: 2008

Using the share of people who "Don't mind to have as a neighbour" in the table above, the DoC will be (96,1+94+97,8)[20]=287,9. Dividing this number by its maximum (k),[21] which in our example is 3 (287,9/3 = 95,9), will produce a final result of 95,9%. The result shows that in Country X there is a high level of tolerance towards people from different cultural backgrounds.

Guidelines for interpretation of results

- This is a benchmark indicator intended to evaluate the degree of tolerance and openness to diversity, and to provide insight into the levels of interconnectedness within a given society.

- The result will range between 0 and 100% (or 0 and 1 when values are normalized), where 0 will mean the maximum level of distrust of other cultures and 100% (or 1) will mean the maximum level of trust.

- A high value for this indicator is the ideal result. It can be interpreted as reflecting a cultural context and system of values which: i) thrives on difference and diversity; ii) fosters tolerance, reciprocity and mutual respect, and iii) encourages interest in new or different traditions and beliefs; thus creating a social environment favourable to development.

- Moreover, when contextualizing and interpreting the result of this indicator, it is important to consider its interaction with the other indicators of the CDIS, notably from the Governance and Communication dimensions. This indicator also plays a key role in assessing transversal themes such as conviviality and social cohesion.

4. INTERPERSONAL TRUST

Introduction

Interpersonal trust is a common proxy for social capital, and therefore, a building block for development. Researchers have associated interpersonal trust to societal well-being in general and in particular to economic growth,[22] more effective political institutions,[23] and low crime rates.[24] Indeed, it is widely recognized that there are important benefits for societies when their members co-operate with each other, and that such relationships are based on a sense of interpersonal trust, which is in turn heavily driven by cultural values, norms and attitudes.

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20. This piece of the expression corresponds to $\sum_{i=1}^{k} \frac{f_i}{N}$

21. In this case the maximum (k) is 3 because we only have 3 items.

22. F. Fukuyama (1995), "Social Capital and the Global Economy: A Redrawn Map of the World", *Foreign Affairs*, Volume 75, No. 4 September/October. Fukuyama F., (2000), "Social Capital and Civil Society", IMF Working Papers No. 74, March, International Monetary Fund.

23. R.D. Putnam, "Bowling alone: America's Declining Social Capital", *Journal of Democracy*, Vol. 6, No.1, (1995), pp. 65-78.

24. J. Hagan, H. Merkens, and K. Boehnke, "Delinquency and disdain: Social capital and the control of right-wing extremism among East and West Berlin youth", *American Journal of Sociology*, vol. 100, (1995), pp. 1028–1052.

On the contrary, low levels of interpersonal trust are a strong indicator of a society with cultural values and norms that stifle co-operation, and by consequence, make it difficult to improve individuals' capabilities and opportunities. [25]

The canonical question developed by Rosenberg in 1956, *"Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?"*[26] is cultural because it relates to moralistic trust and it is the sort of cultural behaviour people learn through religion, family or education. This question highlights what people should think rather than what they actually think. This is a powerful indicator highlighting levels of trust within the community, which has been adopted as a proxy for social capital in other global indices.[27]

>> *Description: Degree of interpersonal trust*

Purpose

This indicator assesses the level of trust and sense of solidarity and cooperation within a given society, thus providing insight into its social capital.

Data Sources

- National surveys including the Rosenberg question
- Regional surveys including the Rosenberg question (Latino Barometer: *Interpersonal Trust* (A60112); Asian Barometer: *Most people can be trusted* (Q024); Afro Barometer: *Most people can be trusted*, or *Trust other* (nationality)
- World Values Survey (WVS)
- Gallup World Poll (GPW)

Calculation Method

This indicator can be constructed using the most recent data for your country included in the three following data sources, organized by preference:

1. **Official national or regional surveys**, implementing the following Rosenberg question: "Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?

   a. Most people can be trusted.
   b. Need to be very careful."

2. **World Values Survey:**
   The Rosenberg question has been included in the WVS since 1981 to measure interpersonal trust: "V23.- Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?

   a. Most people can be trusted.
   b. Need to be very careful."

For options 1) and 2) the indicator will be the percentage of people that reply "most people can be trusted" to the Rosenberg question.

25. A. Morrone et al. "How Good is Trust? Measuring Trust and its Role for the Progress of Societies", (2009/03), work document from OECD.
26. M. J. Rosenberg, "Cognitive structure and attitudinal affect", *The Journal of Abnormal and Social Psychology*, (1956, n. 53), pp. 367-372
27. For example, it has been used in the recent OECD publication, *How's life?*. (2011).

Note: If you use as a data source the Rounds 1 to 4 of the Afro Barometer, which offers 4 possible responses (instead of two), the indicator will be the percentage of people that reply "a lot" to the relevant question.

3. Gallup World Poll

If your country is not covered by the WVS, the 2005 Gallup World Poll included the Rosenberg question. However, it does not collect this question in its standard annual survey.

Note: Whenever possible, all data should be disaggregated by sex and age groups as requested in the Dimension Data Table. Additional breakdowns according to variables such as education level, urbanization, income levels, etc. are also recommended whenever the available data source allows. See Appendix II for details.

Example

Country X used the 2005 WVS (value V23) to construct the indicator on interpersonal trust. Levels of interpersonal trust seem to be very low, as only 14.5% of the population consider that most people can be trusted.

WVS allows for a large series of disaggregation that may highlight interesting results. For instance, in country X, people aged fifty and over, in particular men, tend to trust more than younger generations.

Guidelines for interpretation of results

■ This is a benchmark indicator assessing the level of trust and sense of solidarity and cooperation within a given society, thus providing insight into its social capital. A result close to 100% of people replying "most people can be trusted" to the Rosenberg question (or 1 when values are normalized between 0 and 1) is the ideal.

■ The higher the percentage, the higher the levels of interpersonal trust and feelings of mutual cooperation and solidarity, and as a consequence, the higher the levels of social capital. Cultural values, attitudes and norms will then have proved to foster cooperation among the members of the society and to contribute to nurturing social capital and development.

■ Even if the indicator is phrased in "positive" terms, it is important to also consider levels of interpersonal mistrust when analyzing the results. Lows level of interpersonal trust are an indicator of a society with cultural values, attitudes and norms that stifle co-operation, and by consequence, make it difficult to improve individuals' capabilities and opportunities towards development. Moreover, this is where disaggregation according to key variables can play an important role in deciphering which groups are more likely to mistrust and orient the research on the causes of mistrust.

■ When contextualizing and interpreting the results for this indicator, it is important to consider the interaction with the other indicators of the Social Participation dimension, as well as with the global matrix of CDIS indicators for assessing transversal themes such as conviviality and social cohesion.

5. FREEDOM OF SELF-DETERMINATION

Introduction

Self-determination is recognized as an individual's human right in Article 1 of the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights which states that "All

peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development".

Self-determination describes a state in which individuals feel that they possess the freedom to make their own choices over time,[28] including in respect to making choices regarding their cultural participation and cultural allegiances. Self-determination implies the individual's right to live the life they choose, according to their own values and beliefs. In this sense, self-determination is strongly linked to cultural values, aptitudes and convictions through which individuals and communities express the meanings they give to their lives and their own development.

Self-determination is about empowerment and is strongly linked to the right to development.[29] Indeed, the Declaration on the Right to Development establishes in Article 1.1 that "The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized" and in Article 1.2 that the "The human right to development also implies the full realization of the right of peoples to self-determination".

Individuals feel empowered when they can act independently according to what they value without fear or concern of reprisals from others, including authority figures. This tends to boost individual well-being and life satisfaction, which is a phenomenon found across many different societies and cultures.[30]

On the contrary, in situations where self-determination is perceived to be restricted by an external force or body, there are negative implications for human development. Individuals feel frustrated in their ability to actively engage or express themselves and their capabilities to develop are undermined. Moreover, restrictions on self-determination can have a profoundly negative impact on respect for cultural diversity: such restrictions can include the inability to participate freely in cultural life and development, to express cultural allegiances or identities, or to produce creative works due to external prohibitions.

>> Description: *Median score of perceived freedom of self-determination*

Purpose

This indicator focuses on the percentage of people who think that they have control over their lives in order to assess the levels of implementation of the individual's right of self-determination, that is, to live the life they choose, according to their own values and beliefs. Thus, this indicator evaluates individuals' sense of empowerment to decide and orientate their development.

Data sources

- National official surveys with questions related to freedom of self-determination
- World Values Survey (WVS)
- Regional surveys with questions related to freedom of self-determination, such as the Latino Barometer

Calculation Method

This indicator can be constructed using the following data sources.

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28. According to the self-determination theory (SDT) of Ryan and Deci. R. M. Ryan and E. L. Deci, "Self-determination theory and the facilitation of intrinsic motivation, social development and well-being", *American Psychologist* 55, (2000), pp. 68-78.
29. The right to development was proclaimed in the Declaration on the Right to Development, adopted in 1986 by the United Nations General Assembly (GA) in its resolution 41/128. This right is also recognized in the African Charter on Human and Peoples' Rights and the Arab Charter on Human Rights and re-affirmed in several instruments including the 1992 Rio Declaration on Environment and Development, the 1993 Vienna Declaration and Programme of Action, the Millennium Declaration, the 2002 Monterrey Consensus, the 2005 World Summit Outcome Document and the 2007 Declaration on the Rights of Indigenous Peoples.
30. V. I. Chirkov, *Culture, personal autonomy and individualism: their relationships and implications for personal growth and well-being* (University of Saskatchewan, 2001).

1. World Values Survey:

Through V46, the WVS proposes respondents to evaluate their own level of perceived freedom of self-determination using a scale, where 1 means "none at all" and 10 means "a great deal".

V 46. Some people feel they have completely free choice and control over their lives, while other people feel that they do have no real effect on what happens to them. Please use this scale where 1 means "no choice at all" and 10 means "a great deal of choice" to indicate how much freedom of choice and control you feel you have over the way your life turns out (code one number):

Not at all									A great deal
1	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*

Based on this data source, construct the indicator by calculating the median of the score given by the individuals:

- **a.** Calculate the cumulated percentages;
- **b.** underline the two items around 50%; and
- **c.** calculate the median with the following formula.

Formula

$$median = \frac{50\% - y_k}{y_{k+1} - y_k} + k$$

Where:
- k is the response just before 50%, and
- y_k is the associated cumulated percentage.

See a detailed example below.

The indicator will then be the median of the score given by the individuals to V46. The higher the median, the higher the level of perceived freedom of self-determination is in the given country.

2. Official national or regional surveys

If in your country, there exists an official national or regional survey that includes a question related to freedom of self-determination using a wording very similar to V46 of the WVS, and including the same scale in the scope of possible responses (1-10), then this source should be privileged.

> **Note:** If you use as data source the Latino Barometer, please refer to question "Scale of freedom to choose" (A119) which is identical to V 46 of the World Values Survey.

In this case, the indicator would be constructed in the same way as for the WVS. That is, calculate the median of the score given by the individuals to the relevant question. Similarly, the higher the median, the higher the level of perceived freedom of self-determination is in the given country.[31]

> **Note:** If your national data source contains a relevant question on freedom of self-determination using a different scale in the scope of possible responses than the one proposed by WVS, please contact UNESCO CDIS Team in order to construct an appropriate indicator for your country.

31. The median is less affected by extreme values and is considered as a more consistent indicator than the average for skewed distributions. Indeed, by focusing on a "hypothetical completely average person" (the one who split the higher half of the population from the lower half) the median score of perceived self-determination is not affected by outliers and gives an accurate picture of a skewed distribution.

Note: Whenever possible, all data should be disaggregated by sex and age groups as requested in the Dimension Data Table. Additional breakdowns according to variables such as education level, urbanization, income levels, etc. are also recommended whenever the available data source allows it. See Appendix II for details.

Example

Using a 1-10 scale (WVS type), follow the next steps:

a. calculate the cumulated percentages;

b. underline the two items around 50% (in orange in the example on the right);

c. calculate the median with the formula:

$$median = \frac{50\% - y_k}{y_{k+1} - y_k} + k$$

Where:

- k is the response just before 50%, and
- y_k the associated cumulated percentage.

	Country X				Country Y	
k	WVS results	cumulated percentage y_k		k	WVS results	cumulated percentage y_k
1	2,40%	2,40%		1	2,6%	2,60%
2	1,20%	3,60%		2	2,2%	4,80%
3	1,90%	5,50%		3	3,2%	8,00%
4	2,70%	8,20%		4	5,4%	13,40%
5	5,40%	13,60%		5	8,8%	22,20%
6	5,20%	18,80%		6	14,4%	36,60%
7	10,20%	29,00%		7	14,3%	50,91%
8	19,20%	48,20%		8	19,5%	70,41%
9	18,50%	66,70%		9	12,4%	82,82%
10	33,40%	100,10%		10	17,2%	100,02%

We thus obtain the indicators for:

- Country X: $median = \dfrac{50\% - 48.20\%}{66.70\% - 48.20\%} + 8 = \mathbf{8.10}$

- Country Y: $median = \dfrac{50\% - 46.60\%}{50.91\% - 36.60\%} + 6 = \mathbf{6.94}$

Guidelines for interpretation of results

- This is a benchmark indicator assessing the individual's perceptions of self-determination and thus the levels of implementation of the right to live according to one's own values and beliefs. This indicator thus evaluates the degree to which a given society – and in particular the shared cultural values, norms and beliefs underlying it- succeeds in promoting a sense of empowerment amongst individuals to decide and orientate their own development.

- The results range from 0 to 10 (or 0-1, once the results are normalized). The higher the results, the better.

- A result close to the ideal will illustrate that a given society provides an enabling political, economic, social and cultural context for individual well-being and life satisfaction and builds common values, norms and beliefs which succeed in empowering citizens to live the life they value and orientate their development. On the contrary, low results will reveal that individuals' capabilities to develop and lead the life one values are undermined. Additional analysis and research could be undertaken in order to assess, for example, restrictions on free and discretionary participation in cultural life and the expression of cultural adherences or identities.

- It is highly recommended to analyse the disaggregation of data according to demographic characteristics to verify if the level of perception of self-determination is equally distributed and to identify, eventually, socio-economic groups in marginalized positions.

- When contextualizing and interpreting results, it is important to also put them in relation with the other indicators of the Social Participation dimension, such as though regarding cultural participation, as well as with other indicators of the CDIS matrix such as freedom of the press (Communication dimension) and

participation of civil society in cultural governance (Governance dimension). Indeed, this indicator can play a key role in assessing transversal themes such as the implementation of cultural rights, conviviality and social cohesion.

Alternative indicator

If your country is not covered by the WVS and does not have an equivalent data source available, an alternative data source including a relevant question on the perception of freedom of self-determination found in national, regional or international surveys could be considered.

Ideally, the question should be presented in the form of a yes/no question. This is for instance the format used in the Gallup World Poll (GWP), which includes the following question *"In this country are you satisfied or dissatisfied with your freedom to choose what you do with your life?"* with yes/no as possible answers.

Using GWP or a similar national data source, you may obtain two kinds of results. Either: i) the percentage of people satisfied with their level of freedom of self-determination is higher than the percentage of people who are dissatisfied; or ii) the percentage of people satisfied with their level of freedom of self-determination is lower than the percentage of people who are dissatisfied.

On this basis, you may construct an estimation of the core indicator proposed as follows:

■ If the percentage of people satisfied with their level of freedom of self-determination is higher than 50%, use the following formula:

$$estimation = \frac{5 \times (50\% + 2yes\% - 100\%)}{yes\%}$$

■ If the percentage of people satisfied with their level of freedom of self-determination is lower than 50%, use the following formula:

$$estimation = \frac{5}{2 \times no\%} = \frac{5}{2 \times (1 - yes\%)}$$

The assumption is that answering "no" is equivalent to an answer between 1 and 5; and that answering "yes" is equivalent to an answer between 6 and 10 in a "1 to 10 scale" model such as the WVS. The same type of calculation of the median is then applied.

Once again, the higher the estimation, the higher the level of freedom of self-determination is.

This alternative is however very basic and its predictive power low.[32] Therefore, it should only be used if there are no other alternatives. The results obtained with such a basic indicator will just be an estimation and should be interpreted with care.

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32. It is evident that the level of self-determination lies on a continuum and it is poorly measured with a dichotomous question.

APPENDIX I

Methodological note for the calculation of the core indicators on cultural participation

If there are no official data sources in your country which allow for the construction of the core indicators on cultural participation, it is recommended to create a survey on cultural participation, which looks at going-out and identity-building activities. It may also be useful to improve the existing surveys in order to allow for the international comparability of results.

The module on cultural participation is very short and can be added and/or adapted to existing surveys with the following guidelines:

1. **Include or adapt the questions of existing official surveys in order to integrate the following questions:**

GOING-OUT ACTIVITIES	
Cinema	Did you attend a movie/cinema/film festival in the last 12 months?[33]
Theatre/Dance show[34]	Did you go to the theatre (including theatre, cabaret, opera, puppets shows, and tale telling) or to a dance show (including ballet, modern dance and traditional dance) in the last 12 months?[33]
Concerts	Did you go to a concert[35] or a live musical performance in the last 12 months?[33]
Heritage	Did you visit a historical/cultural park or a heritage site (including monuments, historical or artistic places, archaeological sites) in the last 12 months?[33]
Museums	Did you visit a museum, an art gallery or a crafts exposition in the last 12 months?[33]
Exhibitions	Did you visit galleries, exhibitions[36] or crafts exposition in the last 12 months?[33]

IDENTITY-BUILDING ACTIVITIES	
Festivals	Did you attend a national or local festival in the last 12 months?[33]
Community cultural and historic events	Did you participate in community celebrations of cultural/historic events (such as carnival) in the last 12 months?[33]
Community rites and ceremonies	Did you participate in community rites/events/ceremonies (such as weddings, funerals, births, and similar rites of passage) in the last 12 months?[33]

2. **Using the questions listed above, you would be able to calculate the following indicators:**

GOING-OUT ACTIVITIES

- Percentage of persons who attended a movie/cinema/film festival in the last 12 months.
- Percentage of persons who went to the theatre or to a dance show in the last 12 months.
- Percentage of persons who went to a live musical performance in the last 12 months.
- Percentage of persons who visited a historical/cultural park or a heritage site in the last 12 months.
- Percentage of persons who visited a museum, an art gallery or a crafts exposition in the last 12 months.

IDENTITY-BUILDING ACTIVITIES

- Percentage of persons who attended a national or local festival in the last 12 months.
- Percentage of persons who participated in community celebrations of cultural/historic events in the last 12 months.
- Percentage of persons who participated in community rites/events/ceremonies in the last 12 months.

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33. Possibly the following frequency categories should be used: More than 12 times, 7-12 times, 4-6 times, 1-3 times.
34. These two categories (theatre and dance) can be detailed using different questions if needed for national purposes.
35. This question can be detailed using different sub-questions as for example, concert of: classical music, rock concert, jazz or blues concert, folk music concert, world music concert, concert or a party of urban (rap, hip-hop), dance feast or a house party, concert of popular national or local music, concert of a singer/songwriter, concert of other music. Nevertheless each country should provide only an aggregate indicator.
36. For national purposes, countries can keep craft expositions separately from the other two items.

All indicators will be the percentage calculated using the formula:

$$Indicator_i = \frac{Activity_i}{N} \; [1]$$

Where N is the total population of reference.

Keep the basic indicators listed above <u>separate</u> in order to have a specific indicator for each activity (e.g. percentage of people going to the cinema, percentage of people going to the theatre, etc.).

3. **For the calculation of the synthetic indicators proposed by the UNESCO CDIS build the following two new variables at the micro-data level:**

- if the individual participates in at least one of the going-out cultural activities.
- if the individual participates in at least one of the identity-building cultural activities.

These two new variables will be used to build the two synthetic indicators using the formula [1].

4. **Guidelines for the method of data collection:**

- Face-to-face interviews should be used as this would produce better data on participation in cultural activities (and related issues) than other data collection methods. Visual support, such as show cards, in face-to-face interviews would help with answers to complex questions.

- Computer-Assisted Telephone Interview (CATI) and Computer-Assisted Personal Interviews (CAPI) should be used whenever possible. However, CATI is increasingly affected by systematic distortions of the sample due to the increasing share of households without a fixed telephone line, while CAPI is a very expensive data collection method. A CATI-CAPI mixed data collection method could be the best way to reduce the distortion of the sample and reduce the costs of data collection.

- Computer-assisted interviews make it possible to collect information with multiple response pathways, complex flows and built-in edits and checking rules. The use of computer assistance may require more time to plan and execute than traditional paper and pencil methods. However the data check and validation would be significantly shortened.

- Proxy interviews should be avoided as much as possible in cultural participation surveys since proxy answers on participation in cultural activities underestimate the phenomenon because the respondent does not know all the cultural activities carried out by all of the other members of the household.

5. **Definition of population**

A survey on cultural participation should give information on this subject in a very broad sense. This means that the survey should cover the population as a whole and not concentrate on specific social groups such as the labour force, the unemployed and so on. To have a complete picture of the situation in a country, a survey should cover the widest population possible.

The ideal situation is to focus on the population who are 6 years old and over in order to make it possible to compare the cultural participation level of very different age groups as well as the cultural participation patterns of young and elderly people that are involved in very different cultural activities.

However, considering that this is an ambitious target, the recommendation is to focus at least on the population who are 16 years old and over, or alternatively the population of 16-64 year olds. This would be the core sample, which all participating countries should use but countries are free to widen the age bands if this is feasible.

6. **Reference period**

Generally, estimations on cultural participation are produced using a reference period of 12 months. Such a period is adopted in different surveys and, therefore, it is recommended for reporting participation on cultural activities.

A shorter reference period could lead to a better recall of cultural activities but there are serious disadvantages to such a solution as most respondents would probably not have participated in any activity over this period, limiting the analytical potential of the data, while the results would be strongly influenced by seasonal effects.

A harmonised reference period is a key element to enable comparable data between countries. It is easier to compare data collected in different years but with the same reference period than data collected in the same year but with very different reference periods. For example, it is possible to compare data on cultural participation collected in different years but with the same 12 months reference period. However, it is practically impossible to compare estimates based on a 12 months reference period with estimates based on a weekly reference period.

APPENDIX II

Details on disaggregation of the indicators

It is very difficult to give suggestions on this topic since the possible disaggregation depends on many factors such as the source of data, the sample, the variables collected and so on. However, it is possible to give some general indications based on previous experiences of harmonized international data collections (e.g. Eurostat ICT data collection).

The most important socio-demographic background characteristics which should be taken into account in the analysis of the indicators are:

Gender:
■ Male
■ Female

Age:
■ Age should be collected in completed years and should be reported in age classes.
■ The number of age classes depended on the sample. Each country should cover at least the population of 15 years and over and should be able to report at least three age classes (as in the WVS): 15-29, 30-49, 50 and over.

Education level[37]:
■ Primary or lower secondary education, no formal education [ISCED 0, 1, 2]
■ Upper post-secondary education but not tertiary [ISCED 3, 4]
■ Tertiary education [ISCED 5, 6]

Employment situation:
■ Employee or self-employed
■ Unemployed
■ Student
■ Other

Degree of urbanization:
■ Urban area
■ Rural area

Household income:
■ Income quintiles

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37. ISCED is the International Standard Classification of Education. For more information see: http://www.uis.unesco.org/Education/Pages/
international-standard-classification-of-education.aspx